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THE REMEMBRANCER,

FOR

SUCH AS BELIEVE

IN THE

TRUTH AS IT IS IN JESUS,

OF

EVERY DENOMINATION.

PRECEDED BY THREE CHAPTERS,

EXPLANATORY

OF MAN IN THE FALL, AND UNBELIEF.
OF GOD'S FREE GRACE.
OF REGENERATION, &c.

Designed as a Pocket Companion.

BY A MEMBER OF THE SOCIETY OF FRIENDS.

"WHATSOEVER things were written aforetime, were "written for our learning, that we through patience "and comfort of the Scriptures might have hope."—
Rom. xv. 4.

THIRD EDITION, ENLARGED.

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REVIEWERS' REMARKS,

ON THE

FIRST EDITION.

THIS is a very useful and pleasing "Pocket Companion" for serious Christians of all denominations. It contains many "precious promises" of scripture, arranged under distinct heads; and not promises only, but other encouraging passages, with admonitions, and exhortations also; arranged with more judgment than we have often seen, and wholly without note or comment: we can therefore cordially recommend it to our readers.

Evan. Mag. Dec, 1820.

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PREFACE.

IT is believed and acknowledged that very many passages of the holy scriptures, apply exclusively, to the experience of the truly pious and devoted christian: for such the Second Part is principally intended, with a view to promote their encouragement and consolation. For although it has pleased our heavenly Father to manifest his unmerited love, by the gracious influence of his holy spirit, and sometimes in an especial manner, and with most unquestionable evidences thereof, in the secret of the mind of his believing and obedient children; yet it appears from the earliest period in the christian church, that the disciples of our Lord have been the subjects of much persecution, tribulation, temptation and fearful doubting, through the instigation and various insinuations of the great enemy of our souls, and the weakness and deceitfulness of human nature. And as the holy scriptures are

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mercifully afforded us, as a means of instruction and comfort, the Compiler has been encouraged to hope that this little Selection may become a profitable companion to many, and prove a source of consolation under those trials and conflicts which have been and still continue to be the lot of the righteous: and also be found a help to those who are actuated by the spirit of christian sympathy and benevolence, to visit the abodes of affliction and misery, by reviving in the hearing of suffering humanity, the declarations of the loving kindness of a gracious Creator towards the workmanship of his holy hand, who sees meet to afflict for purposes of his own glory, and our good; "For "he does not afflict willingly, nor grieve the children of men." Those thus employed, may remember for their encouragement, that "Whosoever shall give to drink unto one of "these little ones, a cup of cold *water* only, in "the name of a disciple, verily I say unto you, "he shall in no wise lose his reward."

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INTRODUCTION

TO

THE FIRST CHAPTER.

If human observation is a criterion by which we may form a correct estimate of the state of mankind, we may conclude, that numbers of our fellow creatures are pursuing as their primary object, not only the fading pleasures of this world, but the evil propensities of our fallen natures, and in many instances stimulated by the prevalency of *custom*, and *example*, they go on, from step to step, un-

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conscious that each one brings them nearer to an awful eternity! Thus is spent unimproved, the precious boon of life, that period designed by a gracious Creator to fit us for a blessed immortality. Should any thus held captive by the spirit of the world, read the following chapter, "Of man in the "Fall," fearful as the denunciations of the Lord's indignation and judgments may appear to *them*, yet, may none be *so unbelieving*, as to *presume that the declarations spoken by the authority of the Most High, will return unto him void, without accomplishing the things whereunto they are sent.* And as "all Scrip-"ture is given by inspiration of "God, and is profitable for doc-"trine, for reproof, for correction,

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"for instruction in righteousness, "that the man of God may be per-"fect, thoroughly furnished unto "every good work:" It is the earnest desire of the Compiler, that those to whom the chapter may apply, may so profit by reading it, as to experience such a conviction of sin, as to lead them to flee for refuge unto Jesus, the only "hiding place." And instead of dreading the approach of the just judgments of God, they may be enabled to discover, that the declarations thereof, have been to them evidences of his love to awaken and reclaim them. And for the encouragement of such, the chapter "Of God's free Grace" is composed, that they may be animated

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by the gracious language thereof, to "press forward towards the "mark for the prize of the high "calling of God in Christ Jesus."

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THE

REMEMBRANCER.

CHAP. I.

OF MAN IN HIS CONDITION BY NATURE THROUGH THE FALL AND TRANSGRESSION, AND OF THE AWFUL STATE OF UNBELIEVERS.

God created man in his own image, in the image of God created he him; male and female created he them.—And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.—And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the

Gen. i. 27. Gen. ii. 8.

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day that thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.—Now the serpent was more subtle than any beast of the field, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst

Gen. ii. 16—22.

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of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I

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was naked; and I hid myself. And he said, who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And God said unto the woman, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children! And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy

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sake; in sorrow shalt thou eat of it all the days of thy life. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them.—God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that

Gen. iii. 1—24. Gen. vi. 1. Gen. vi. 5.

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doeth good, no, not one.—The wicked through the pride of his countenance will not seek after God; God is not in all his thoughts. He hath said in his heart, I shall not be moved, for I shall never be in adversity.—Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant.—The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.—They that observe lying vanities forsake their own mercy.—And he said unto them, Ye are they which justify yourselves before men; but

Ps. xiv. 2, 3. Ps. x. 4. 6. Isa. lvi. 12. Isa. lvii. 20, 21. Jonah ii. 8.

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God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.—Hearken unto me, ye stout hearted, that are far from righteousness: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Hear thou this, thou that art given to pleasures, that dwellest carelessly; thou hast said, none seeth me.—But ye have sinned, and be sure your sin will find you out.—I have called, and ye refused; ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when

Luke xvi. 15. Isa. xlvi. 12. Gal. iii. 10. Isa. xlvii. 8, 10. Num. xxxii. 23.

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your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; For they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way.—Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? Your sins have withholden good things from you.—Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your gar-

Prov. i. 24—31. Jer. v. 9. 25.

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ments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.—Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast

Jas. v. 1—5. Mal. iv. 1.

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into the fire.—For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.—The wicked is driven away in his wickedness.—God is angry with the wicked every day.—The wicked shall be turned into Hell, and all the nations that forget God.—Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him; and while they are drunken as drunkards, they shall be devoured as stubble fully dry.—As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall

Mat. iii. 10. 2 Esd. xv. 26. Prov. xiv. 32. Ps. vii. 11. Ps. ix. 17. Nah. i. 6. 10.

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send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.—The Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall seperate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: and these

Mat. xiii. 40—42.

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shall go away into everlasting punishment.—What hath pride profited us? or what good hath riches with our vaunting brought us? all those things are passed away like a shadow, and as a post that hasteth by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path way of the keel in the waves. The hope of the ungodly is like dust that is blown away with the wind.—For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.—The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth

Mat. xxv. 31. 46. Wis. Sol. v. 8--14. Luke xii. 2.

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in unrighteousness.—We are sure that the judgment of God is according to truth against them which commit such things; who will render to every man according to his deeds. Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not

Rom. i. 18. Rom. ii. 2—9. 2 Cor. v. 10.

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the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.—And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?—God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world

2 Thes. i. 7—9. 2 Thes. ii. 10, 11. 1 Pet. iv. 18,

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of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an easample unto those that after should live ungodly.—It is a fearful thing to fall into the hands of the living God.—And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was cast into the lake of fire.—And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,

2 Pet. ii. 4—6. Heb. x. 31. Rev. xx. 12. 15.

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and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.—The harvest is past, the summer is ended, and we are not saved.

OF UNBELIEVERS.

Moses truly said unto the fathers, A prophet shall the Lord your God

Rev. vi. 15—17. Rev. i. 7. Jer. viii. 20.

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raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.—All men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.—I will therefore put you in remembrance, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.—He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son: and he that hath not the Son of God

Acts iii. 22, 23. John v. 23. Jude 5.

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hath not life.—He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. He that believeth not the Son shall not see life; but the wrath of God abideth on him.—Ye have not his word abiding in you; for whom he hath sent, him ye believe not. Ye will not come to me, that ye might have life.—I am the way, and the truth, and the life; no man cometh unto the Father, but by

1 John v. 10. 12. John iii. 18-36, John v. 38. 40.

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me.—Jesus said, verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.—For if ye believe not that I am he, ye shall die in your sins.—And when he (the spirit of truth) is come, he will reprove the world of sin, because they believe not on me.—Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.—He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word

John xiv. 6. John vi. 53. John viii. 24.
John xvi. 8. 9. 1 John ii. 23. John x. 1.

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that I have spoken, the same shall judge him in the last day.—If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also.—Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish.—I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.—But those mine enemies, which would not that I should reign over them, bring hither, and slay them

John xii. 48. John xv. 22, 23. Acts xiii. 40, 41. Acts xx. 20, 21.

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before me.—These speak evil of those things which they know not: but what they know naturally.—He that despised Moses' law died without mercy under two or three witnesses; Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?—Even denying the Lord that bought them, and bring upon themselves swift destruction.—Ungodly men, turning the grace of our God into laciviousness, and denying the only Lord God, and our Lord Jesus

Luke xix. 27. Jude 10. Heb. x. 28, 29. 2 Pet. ii. 1.

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Christ.—He therefore that despiseth, despiseth not man but God.—Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh, such are deceivers and antichrist. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.

Jude 4. Thes. iv. 8. Mat. x. 33.
2 John vii. 9.

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CHAP. II.

OF GOD'S FREE GRACE AND INVITATION; AND OF THE NATURE AND NECESSITY OF REGENERATION.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money: Come ye, buy, and eat; yea, Come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you even the sure mercies of

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David. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.—Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.—Turn you at my reproof: behold I will pour out my spirit unto you, I will make known my words unto you.—Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your hearts and not your garments, and turn unto the Lord

Isa. lv. 1—7. Neh. ix. 17. Prov. i. 23.

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your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Him that cometh to me I will in no wise cast out.—Whosoever among you feareth God, to you is the word of this salvation sent.—Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you,

Joel ii. 12, 13. Mat. xi. 28, 30. John vi. 37. Acts xiii. 26.

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and ye shall be my sons and daughters, saith the Lord Almighty.—Them that honour me I will honour, and they that despise me shall be lightly esteemed.—For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. —Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.—O taste and see that the Lord is good.—Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

2 Cor. vi. 17, 18. 1 Sam. ii. 30. 2 Cor. viii. 12. James iv. 7, 8. Ps. xxxiv. 8. Mat. vii. 13, 14.

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—What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—If the word spoken by angels was steadfast, and every transgression and disobedience received a jest recompence of reward; How shall we escape if we neglect so great salvation?—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—I am come a light into the world, that whosoever believeth on

Mat. xvi. 26. Heb. ii. 2, 3. John iii. 16. Heb. vii. 25.

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me should not abide in darkness. —As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—The Lord is long suffering, and of great mercy,

John xii. 46. John i. 12. Isa. xxx. 18, 19. Mat. vii. 7, 8.

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forgiving iniquity and transgression.—For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.—I will forgive their iniquity, and I will remember their sin no more.—Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live? Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.—Come now, and let us reason together, saith the Lord: though your sins be as scar-

Num. xiv. 18. Ps. lxxxvi. 5. Jer. xxxi. 34. Ezek. xviii. 23. 30.

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let, they shall be as white as snow; though they be red like crimson, they shall be as wool.—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.—The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.—Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the

Isa. i. 18. Isa. xlv. 22. Acts. x. 34, 35. Titus ii. 11, 12.

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presence of the Lord.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.—See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.—The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Acts iii. 19. 1 Tim. i. 15. Mark i. 15.
Heb. xii. 25. Rev. xxii. 17.

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There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of

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the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.—Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.—Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven.—Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye

John iii. 1—8. Rom. viii. 9, 10. Mat. xviii. 3.

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be reprobates ?—For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.—I am crucified (saith Paul) with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.—

2 Cor. xiii. 5. Gal. v. 22—24. 2 Cor. v. 17. 1 Pet. i. 23. Gal. ii. 20.

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God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Irael of God.—Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—And that ye put on the new man, which after God is created in righteousness and true holiness.—To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glo-

Gal. vi. 14—16. Luke xviii. 17. Eph. iv. 24.

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ry.—Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

Col. i. 27. John xv. 3—5.

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CHAP. III.

THE AWAKENED AND PENITENT SINNER'S CONFESSION; OR EVIDENCES OF CONVICTING GRACE, BY WHICH WE MAY COMPARE OUR EXPERIENCE, AND THEREBY JUDGE HOW FAR WE ARE THE SUBJECTS THEREOF.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—How many are mine iniquities and sins? make me to know my transgression and my sin.—O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand pres-

1 John i. 8, 9. Job xiii. 23.

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seth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. I am troubled; I am bowed down greatly; I go mourning all the day long. Lord, all my desire is before thee; and my groaning is not hid from thee. In thee, O Lord, do I hope: thou wilt hear, O Lord my God. For I am ready to halt, and my sorrow is continually before me. I will declare mine iniquity; I will be sorry for my sin. Forsake me not, O Lord: O my God, be not far from me.—I am not worthy of the least of all the mercies, and of all

Ps. xxxviii. 1—21.

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the truth, which thou hast shewed unto thy servant.—Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and

Gen. xxxii. 10.

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renew a right spirit within me. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.—If I justify myself, mine own mouth shall condemn me. If I say, I am perfect, it shall also prove me perverse.—Behold, I am vile.—I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son.—Behold, O Lord, for I am in distress; my bowels are troubled: mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as death.—Turn thou me, and I shall be turned; for thou art the

Ps. li. 1—17. Job ix. 20. Job xl. 4. Luke xv. 18, 19. Lam. i. 20.

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Lord my God.—It is of the Lord's mercies that we are not consumed, because his compassions fail not.—And, behold, there came a leper and worshipped Jesus, saying, Lord, if thou wilt, thou canst make me clean.—And he spake this parable unto certain which trusted in themselves that they were righteous. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his

Jer. xxxi. 18. Lam. iii. 22. Mat. viii. 2.

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eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself, shall be exalted. And it came to pass, that as he was come nigh unto Jerico, a certain blind man cried, saying, Jesus, thou son of David, have mercy on me. And he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee.—Every man therefore that hath heard, and hath learned of the Father, cometh unto me.—Then

Luke xviii. 9—42. John vi. 45.

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said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent.—Ye believe in God, believe also in me.—They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.—Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner. For godly sorrow worketh repentance to salvation not to be repented of.—And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and

John vi. 28. John xiv. 1. Luke v. 31. 32. 2 Cor. vii. 9, 10.

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touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. Jesus turned him about, and said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened.

Mat. ix. 20—30.

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THE

REMEMBRANCER.

PART II.

CHAP. I.

PROPHETICAL, AND HISTORICAL ALLUSIONS, TO THE ATONING *SACRIFICE OF CHRIST FOR SIN*; ALSO OF *HIM*, AS THE AUTHOR, AND FINISHER, OF OUR FAITH. UNTO WHOM BELIEVERS ARE ENCOURAGED TO LOOK, AS THEIR ONLY FOUNDATION, AND MEANS OF SANCTIFICATION, JUSTIFICATION, AND REDEMPTION.

PROPHETICAL.

UNTO us, a child is born; unto us, a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.—And this is his

Isa. ix. 6, 7.

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name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.—Behold, I have given him for a witness to the people, a leader and commander to the people.—He is despised and rejected of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised: and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. He was wounded for our transgressions,

Jer. xxiii. 6. Isa. liii. 2. Isa. lv. 4.

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he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he

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had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.—And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.—Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.—Thou, Bethleham Ephratah, though thou be little among the thousands

Isa. liii. 3—11. Rom. xv. 12. Acts iii. 24.

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of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.—In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.—The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—The Lord himself shall give you a sign: behold, a virgin shall conceive, and shall bear a son, and shall call his name Immanuel.—His name shall endure for ever: his name shall be continued as long as the sun: and

Micah v. 2. Zech. xiii. 1. Gen. xlix. 10. Isa. vii. 14.

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men shall be blessed in him: all nations shall call him blessed.—I will declare the decree; the Lord hath said unto me, thou art my son; this day have I begotten thee.

HISTORICAL.

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth; to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel said unto her, fear not, Mary; for thou hast found favour with God. And, behold, thou shalt bring forth a son, and shalt call his name Jesus; for he shall save his people from their sins. He shall be great,

Ps. lxxii. 17. Ps. ii. 7.

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and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. The angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand maiden; for, behold, from henceforth all generations shall call me blessed.—Now all this was done, that it might

Luke i. 26—48.

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be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born, and wrapped him in swaddling cloths, and laid him in a manger: because there was no room for them in the inn.—And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. —Now when Jesus was born in Bethleham of Judea in the days of

Matt. i. 22, 23. Luke ii. 6, 7. John i. 14.

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Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh.—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord

Matt. ii. 1—11.

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came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom

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of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him: And all that heard him were astonished at his understanding and answers.—And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom.—And began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things

Luke ii, 8—47. Mat. iv. 23.

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of the elders and chief priests and scribes, and be killed, and be raised again the third day.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! —And the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.—The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly

Mat. xvi. 21. John iii. 14, 15. Mark xiv. 21. Mark xv. 1.

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to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Je-

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sus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate went out unto the Jews, and saith unto them, I find in him no fault at all.—And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw

John xviii, 19—38.

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him, they cried out, saying, crucify him, crucify him. We have a law, and by our law he ought to die, because he made himself the Son of God. Pilate saith unto them, shall I crucify your king? the chief priest answered, we have no king but Cesar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And crucified him, and two other with him, on either side one, and Jesus in the midst.—And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive

John xix. 2—18

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the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to day shalt thou be with me in paradise.—And the scripture was fulfilled, which saith, And he was numbered with the transgressors.—Then the soldiers, when they had crucified Jesus, took his garments, and made four parts to every soldier a part; and also his coat; now the coat was without seam woven from the top throughout. They said therefore among themselves, let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, they parted my

Luke xxiii. 39—43. Mark xv. 28.

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raiment among them, and for my vesture they did cast lots. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. And they filled a sponge with vinegar, and put it to his mouth. When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other: But when they came to Jesus, and saw that he was dead already, they brake not

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his legs: But one of the soldiers with a spear pierced his side. These things were done, that the scripture might be fulfilled, a bone of him shall not be broken. And again another scripture saith, they shall look on him whom they pierced. And after this, Joseph of Arimathea, a disciple of Jesus, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. Then took they the body of Jesus, and laid it in a new sepulchre, wherein was never yet man laid.—Then the chief priest and Pharisees came together unto Pilate, saying, command that the sepulchre be made sure, sealing the stone, and setting a watch.—And, behold, the veil of the temple

John xix. 23—41. Mat. xxvii. 62—66.

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was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And the angel said unto the women, Fear not ye: for I know that ye seek Jesus, which

Mat. xxvii. 51—53.

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was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came

Mat. xxviii. 1—10.

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Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. —And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.—Him hath

John xx. 19—22. Luke xxiv. 50—52

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God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. —To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and

Acts v. 31, 32. Acts x. 43.

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upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a

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sceptre of righteousness is the sceptre of thy kingdom.—Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Heb. i. 1—8. Phil. ii. 6—11.

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CHRIST THE AUTHOR & FINISHER, &c.

Be it known unto you, therefore, men and brethren, that through this man is preached unto you, the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.—And all things are of God, who hath recon-

Acts xiii. 38, 39. Rom. viii. 3, 4.

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ciled us to himself by Jesus Christ, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the for-

2 Cor. v. 18—21.

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bearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.—Who was delivered for our offences, and was raised again for our justification.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. God commendeth his love toward us, in that, while we were yet sinners, Christ died for us: much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God

Rom. iii. 22—26. Rom. iv. 25.

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through our Lord Jesus Christ, by whom we have now received the atonement.—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.—That no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith: and the law is not of faith: Christ hath redeemed us from the curse of the law, being made a curse for us.—For by grace are ye saved

Rom. v. 1—11. Gal. ii. 16—21. Gal. iii. 11. 13.

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through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us: now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God

Eph. ii. 8—22.

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through the spirit.—Being confident of this very thing, that he which have begun a good work in you will perform it until the day of Jesus Christ.—Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he

Phil. i. 6. 1 Pet. i. 3—5.

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is precious.—And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God: and we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.—In whom we have redemption through his blood, even the forgiveness of sins: for by him were all

1 Pet. ii. 6, 7. 1 John v. 11—20.

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things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wick-

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ed works, yet now hath he reconciled, In the body of his flesh through death, to present you holy, and unblamable, and unreprovable in his sight; If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—Those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.—Christ being come an high priest of good things

Col. i. 14—23. 1 John iv. 9, 10. Acts iii. 18.

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to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. And without shedding of blood is no remission. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Neither is there salvation in any other: for

Heb. ix. 11—26.

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there is none other name under heaven given among men, whereby we must be saved.—We are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he hath perfected for ever them that are sanctified.—Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour. Christ loved the church, and gave himself for it.—Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations.—Who was delivered for our offences,

Acts iv. 12. Heb. x. 10—14. Eph. v. 2. 25. Luke xxiv. 46, 47.

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and was raised again for our justification.—Christ once suffered for sins, the just for the unjust, that he might bring us to God.—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.—And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body

Rom. iv. 25. 1 Pet. iii. 18. 1 Pet. ii. 24.
Rom. viii. 1. 2.

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of his flesh through death, to present you holy and unblamable and unreprovable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel.—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; That being justified by

Col. i. 21—23. 2 Tim. i. 9.

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his grace, we should be made heirs according to the hope of eternal life.—For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.—For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of

Titus iii. 5. 7. Col. ii. 9, 10.

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angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.—And being made perfect, he became the author of eternal salvation unto all them that obey him.—Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which

Heb. ii. 11—17. Heb. v. 9.

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hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.—Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.—These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and domi-

Heb. vi. 17—20. 1 Pet. iii. 22.
John xx. 31.

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nion for ever and ever. Amen.—After this I beheld, and, lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb: these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev. i. 5, 6. Rev. vii. 9—14.

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CHAP. II.

ENCOURAGEMENT TO THE RIGHTEOUS TO CONFIDE IN GOD'S UNMERITED MERCY AND LOVING-KINDNESS, AND IN HIS IMMUTABLE PROMISES.

THE Lord hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation, and all my desire.—I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever.—And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknow-

2 Sam. xxiii. 5. Ps. xxxvii. 25—28.

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ledge them, that they are the seed which the Lord hath blessed.—God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea: though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river the streams whereof shall make glad the city of God. —For this God is our God for ever and ever: he will be our guide even unto death.—Cast thy burden upon the Lord, and he shall sustain thee, he shall never suffer the righteous to be moved.—Thou tellest my wanderings: put thou my tears in-

Isa. lxi. 9. Ps. xlvi. 1—4. Ps. xlviii. 14
Ps. lv. 22.

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to thy bottle: are they not in thy book? In God have I put my trust, I will not be afraid what man can do unto me.—Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us.—My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches: because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.—Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with

Ps. lvi. 8—11. Ps. lxii. 8.
Ps. lxiii. 5—8.

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yellow gold.—They that know thy name will put their trust in thee, for thou Lord hast not forsaken them that seek thee.—Thou Lord only makest me dwell in safety.—The Lord is my rock and my fortress, and my deliverer; my God, and my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.—The Lord is my shepherd I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters; he restoreth my soul, he leadeth me in the paths of righteousness for his name's sake.—O Lord of hosts, blessed is the man that trusteth in thee.—Thou hast forgiven the iniquity of thy people;

Ps. lxviii. 13. Ps. ix. 10. Ps. iv. 8. Ps. xviii. 2. Ps. xxiii. 1—3. Ps. lxxxiv. 12.

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thou hast covered all their sin.—Thou, O Lord, art a God full of compassion, and gracious, long suffering, and plenteous in mercy and truth.—Thou art the glory of their strength; and in thy favour our horn shall be exalted. The Lord is our defence: and the holy one of Israel is our King.—He shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.—Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Ps. lxxxv. 2. Ps. lxxxvi. 15. Ps. lxxxix. 17, 18. Ps. cxxviii. 5, 6. Ps. xc. 1, 2.

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—He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.—For the Lord will not cast off his people, neither will he forsake his inheritance. When I said my foot slippeth: thy mercy, O Lord, held me up.—Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine. Our heart shall rejoice in him, because we have trusted in his holy name.—Thou art my hiding place and my shield: I hope

Ps. xci. 4—7. Ps. xciv. 14—18.
Ps. xxxiii. 18—21.

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in thy word.—The Lord shall preserve thy going out and thy coming in, from this time forth, and even for ever more.—The Lord hath done great things for us, whereof we are glad,--If thou, Lord, shouldest mark iniquity, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.—For the Lord hath chosen Zion: he hath desired it for his habitation. I will abundantly bless her provision: I will satisfy her poor with bread; and her saints shall shout aloud for joy.—Who remembered us in our low estate: for his mercy endureth for ever. And hath redeemed us from our enemies: for his mercy endureth for ever.—The Lord will

Ps. cxix. 114. Ps. cxxi. 8. Ps. cxxvi. 3. Ps. cxxx. 3, 4. Ps. cxxxii. 13—16. Ps. cxxxvi. 23, 24.

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perfect that which concerneth me: thy mercy, O Lord, endureth for ever.—If I say surely the darkness shall cover me: even the night shall be light about me. Yea the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee.—The Lord will not suffer the soul of the righteous to famish.—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—The name of the Lord is a strong tower: the righteous runneth into it and is safe.—Every word of God is pure: he is a shield unto them that put their trust in him.—Thou wilt keep him in perfect peace whose mind is stay-

Ps. cxxxviii. 8. Ps. cxxxix. 11, 12. Prov. x. 3
Prov. xvi. 7. Prov. xviii. 10. Prov. xxx. 5

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ed on thee, because he trusteth in thee: trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us.—Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed: for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel; I will help thee saith the Lord, and thy Redeemer, the holy

Isa. xxvi. 3—12.

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one of Israel.—Blessed is the man that trusteth in the Lord; and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—I will give them an heart to know me, that I am the Lord; and they shall be my people: and I will be their God, for they shall return unto me with their whole heart.—For thus saith the Lord God, behold I, even I, will both search my sheep and seek them out; as a shepherd seeketh out his flock, in the day that he is among his sheep that are scatter-

Isa. xli.9—14. Jer. xvii. 7, 8. Jer. xxiv. 7.

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ed: so will I seek out my sheep; and will deliver them out of all places, where they have been scattered in the cloudy and dark day.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. —I will be as the dew unto Israel, he shall grow as the lilly, and cast forth his roots as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.—Be glad then ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately; and he will cause to come down for you,

Ezek. xxxiv. 11, 12. Dan xii. 3. Hos. xiv. 5--7.

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the former rain, and the latter rain. And ye shall eat in plenty and be satisfied: and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel; and that I am the Lord your God and none else: and my people shall never be ashamed. —For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.— Unto you that fear my name, shall the Son of righteousness arise with healing in his wings: and ye shall go forth and grow up as calves of the stall.—Be of good comfort, O

Joel ii. 23—27. Jer. xxix. 11. Mal. iv. 2.

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Israel; for the Highest hath you in remembrance: and the Mighty hath not forgotten you in temptation.—Be ye not afraid, neither doubt, for God is your guide.—The souls of the righteous are in the hands of God, and there shall no torment touch them. For though they be punished in the sight of men, yet is their hope full of immortality: and having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. They that put their trust in him, shall understand the truth: and such as be faithful in love, shall abide with him: for grace and mercy is to his saints, and he hath care for his

2 Esd. xii. 46. 2 Esd. xvi. 75. Wisd. Sol. iii. 1—9.

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elect.—The word of the Lord endureth for ever; and this is the word which by the gospel is preached unto you.—Whereby are given unto us exceeding great and precious promises.—Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. Hereby perceive we the love of God, because he laid down his life for us. —And now brethren, I commend

1 Pet. i. 25. 2 Pet. i. 4.
1 John iii. 1—16.

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you to God; and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Acts xx. 32.

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CHAP. III.

ENCOURAGEMENT TO THE MOURNERS IN ZION TO TRUST IN THE LORD, UNDER VARIOUS TRIALS, AFFLICTIONS, AND TEMPTATIONS TO EVIL.

MANY are the afflictions of the righteous, but the Lord delivereth him out of them all: the Lord redeemeth the soul of his servants: and none of them that trust in him, shall be desolate.—The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand.—He knoweth the way that I take: when he hath tried me, I shall

Ps. xxxiv. 19—22. Ps. xxxvii. 23, 24.

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come forth as gold.—They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing; bringing his sheaves with him.—The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose: it shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a fearful heart, be strong, fear not: behold your God

Job, xxiii. 10. Ps. cxxvi. 5, 6.

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will come with vengeance, even God, with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water: in the habitation of dragons, where each lay shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No

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lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there: but the redeemed shall walk there: and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads, they shall obtain joy and gladness: and sorrow and sighing shall flee away.—Comfort ye, comfort ye, my people saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand, double for all her sins.—When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the

Isa. xxxv. Isa. xl. 1, 2.

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God of Israel will not forsake them: I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land, springs of water.—Thus saith the Lord, that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee: for I am the Lord thy God, the Holy One of Israel, thy Saviour.—Although the fig-tree shall

Isa. xl. 17, 18. Isa. xliii. 1—3.

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not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.—Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people; and will have mercy upon his afflicted. But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee: behold I have

Hab. iii. 17, 18.

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graven thee upon the palms of my hands; thy walls are continually before me.—The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness; the planting of the Lord, that he might be glorified.—Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice;

Isa. xlix. 13—16. Isa. lxi. 1—3.

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and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.—Weeping may endure for a night, but joy cometh in the morning.—And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there: save that the Holy Ghost witnesseth in every

John, xvi. 20—33. Ps. xxx. 5.

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city, saying that bonds and afflictions abide me: but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.—For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. And we know that all things work together for good, to them that love God.

Acts, xx. 22—24.

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What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things

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we are more than conquerers, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it.—And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation;

Rom. viii. 22—39. 1 Cor. x. 13.

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for we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. Who delivered us from so great a death, and doth deliver; in whom we trust, that he will yet deliver us. For all the promises of God in him are yea, and in him amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us is God: who hath also sealed us, and given the earnest of the spirit in our hearts.—For God who

2 Cor. i, 7—22.

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commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in

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our mortal flesh.—No man should be moved by these afflictions, for yourselves know that we are appointed thereunto: for verily, when we were with you, we told you before that we should suffer tribulation, even as it came to pass, and ye know.—But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness.—For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. —There remaineth therefore a rest to the people of God. Seeing then that we have a great high priest,

2 Cor. iv. 6—11. 1 Thes. 3, 4. 1 Thes. v. 4, 5. Heb. ii. 18.

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that is passed into the heavens, Jesus the Son of God; let us hold fast our profession: for we have not an high priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Heb. iv. 9—15. James, i. 12.

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CHAP. IV.

ENCOURAGEMENT TO THE DOUBTING AND FEARFUL MIND, UNDER FEELINGS OF UNWORTHINESS.

THE eternal God is thy refuge, and underneath are the everlasting arms.—When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. —For sin shall not have dominion over you: for ye are not under the law, but under grace.—Only fear the Lord and serve him in truth with all your heart: for consider how great things he hath done for you.—If the Lord were pleased to kill us, he would not have received

Deut. xxxiii. 27. Isa. lix. 19. Rom. vi. 14. 1 Sam. xii. 24.

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a burnt offering and a meat offering at our hands, neither would he have shewed us all these things.—The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He will keep the feet of his saints.—Their soul shall be as a watered garden; and they shall not sorrow any more at all; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow: for I will forgive their iniquity, and I will remember their sin no more.—My loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing

Judges xiii. 23. 1Sam. ii. 6—9, Jer. xxxi. 12. 34.

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that is gone out of my lips.—I [illegible] I, am he that blot[illegible] out thy transgressions for mine own sake, and will not remember thy sins.—He, being full of compassion, forgave their iniquity, and destroyed them not: yea many a time turned he his anger away, and did not stir up all his wrath. For he remembered that they were but flesh; but made his own people to go forth like sheep, and guided them in the wilderness like a flock: and he led them on safely, so that they feared not.—The righteous shall be in everlasting remembrance: he shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. —O thou afflicted, tossed with tem-

Ps. lxxxix. 33, 34. Isa. xliii. 25. Ps. lxxviii. 38—53. Ps. cxii. 6, 7.

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pest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles; and all thy borders of pleasant stones. In righteousness shall thou be established: thou shall be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee: no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.—Who is a God like unto thee, that pardoneth iniquity, and passeth by the

Isa. liv. 11—17.

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transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou will cast all their sins into the depths of the sea.—The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.—Be ye mindful always of his covenant: the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac.—For the Lord will not forsake his people for his great name's sake.—Why art thou cast down, O my soul? and why

Micah, vii. 18, 19. Nah. i. 7. 1 Chron. xvi. 15, 16. 1 Sam. xii. 22.

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art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.—Hearken to me ye, that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgivings, and the voice of melody.—Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Then shall we

Ps. xlii. 5. Isa. li. 1, 3.

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know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.—Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout ye lower parts of the earth, break forth into singing ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified him-

Hos. vi. 1—3. Isa. lv. 13.

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self in Israel. Thus saith the Lord thy redeemer; and he that formed thee from the womb: I am the Lord that maketh all things. That confirmeth the word of his servant; and performeth the counsel of his messengers.—Fear not little flock, for it is your Father's good pleasure to give you the kingdom.—Let not your heart be troubled neither let it be afraid. Ye have heard how I said unto you, I go away and come again unto you.—My God shall supply all your need, according to his riches in glory, by Christ Jesus. —Wherein ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptations: that the trial of

Isa. xliv. 22—26. Luke, xii. 32. John, xiv. 27, 28. Phil. iv. 19.

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your faith, being much more precious than of gold that perisheth; though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

1 Pet. i. 6—8.

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CHAP. V.

OF THE DUTY AND PRIVILEGE OF PRAYER, AND ENCOURAGEMENT TO MAINTAIN PATIENCE, AND A PERSEVERING WATCHFULNESS THEREUNTO, UNDER DISPENSATIONS OF BARRENNESS AND DARKNESS OF MIND.

THE effectual fervent prayer of a righteous man availeth much.—Watch therefore: for ye know not what hour your Lord doth come.—For the same Lord over all is rich unto all that call upon him.—Watch ye therefore, and pray always, that ye may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of man.—Watch and pray, that ye enter not into

James, v. 16. Mat. xxiv. 42. Rom. x. 12 Luke, xxi. 36.

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temptation: the spirit indeed is willing, but the flesh is weak.—Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.—Continue in prayer, and watch in the same with thanksgiving.—And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But when ye pray, use not vain repetitions, as the heathen do: for

Mat. xxvi. 41. Mark, xiii. 33, 34. Col. iv. 2.

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they think that they shall be heard for their much speaking.—Jesus went up into a mountain apart to pray: and when the evening was come, he was there alone.—And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses: but if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses.—If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—He shall pray unto God,

Mat. vi. 5—7. Mat. xiv. 23. Mark, xi. 25, 26. 2 Chron. vii. 14.

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and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.—Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.—The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. The Lord is far from the wicked: but he heareth the prayer of the righteous.—O Thou that hearest prayer, unto thee shall all flesh come.—If thou seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.—If thou seek him, he will be found of thee.—He forgetteth not the cry of the hum-

Job, xxxiii. 26. Jer. xxix. 12. Prov. xv. 8—29. Ps. lxv. 2. Deut. iv. 29. 1 Chron. xxviii. 9.

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ble.—They that seek the Lord shall not lack any good thing.—Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—As for me, I will call upon God; and the Lord shall save me, evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.—In the day of my trouble I will call upon thee: for thou wilt answer me.—In my distress I cried unto the Lord, and he heard me.—Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.—What man is there of you, whom if his son ask bread, will he

Ps. ix. 12. Ps. xxxiv. 10. Ps. l. 15.
Ps. lv. 16, 17. Ps. viii. 6, 7. Ps. cxx. 1.
Jer. xxxiii. 3.

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give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you.—And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the

Mat. vii. 9—11. 1 Thes. v. 17, 18. 2 Thes. iii. 5.

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sea driven with the wind and tossed.—The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.—For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—He will regard the prayer of the destitute, and not despise their prayer.—For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his

Jas. i. 5, 6. Ps. xxxiv. 15—18. Ps. lxxxiv. 11. Ps. cii. 17.

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children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. For the Lord will not cast off for ever. —He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.—Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mis-

Ps, ciii. 11—17. Lam. iii. 24—31. Ps. cxi. 9.

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tress: so our eyes wait upon the Lord our God, until that he have mercy upon us.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—The Lord taketh pleasure in them that fear him, in those that hope in his mercy.—For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Ps. cxxiii. 2. Ps. cxlv. 18. Ps. cxlvii. 11.

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—And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. And they shall be mine in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—I said not unto the seed of Jacob seek ye me in vain.—Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Look at the generations of old, and see: did ever any trust in the Lord, and was confounded? Or did any abide in his

Isa. liv. 7—10. Mal. iii. 1. 17. Isa. xlv. 19.

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fear and was forsaken? Or whom did he ever despise, that called upon him? For the Lord is full of compassion and merey, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.—And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.—And Jesus spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, there was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, avenge me of mine adversary. And he would not for a while: but afterward he said within himself, though I fear

Eccles. ii. 4—11. 1 Mac. ii. 61.

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not God, nor regard men; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily. —Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of

Luke, xviii. 1—8.

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God.—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. —And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest

Rom. viii. 26, 27. 2 Cor. viii. 9. 2 Cor. xii. 7—9.

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upon me.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy; and find grace to help in time of need.—But without faith, it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went: for he looked for a city which hath foundations, whose builder and maker is God.—My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience; but

Heb. iv. 16. Heb. xi. 6—10.

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let patience have her perfect work, that ye may be perfect and entire, wanting nothing.—Be patient, therefore, brethren unto the coming of the Lord: behold the husbandman waiteth for the precious fruit of the earth; and hath long patience for it, until he receive the early and latter rain: be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh. Take my brethren the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.—

James i. 2—4. James v. 7—11.

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The eyes of the Lord are over the righteous, and his ears are open unto their prayers: and who is he that will harm you, if ye be followers of that which is good?

1 Pet. iii. 12, 13.

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CHAP. VI.

ENCOURAGEMENT AND PROMISES, UNDER PERSECUTION.

BLESSED are they which are persecuted, for righteousness' sake; for theirs is the kingdom of heaven. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets, which were before you.—And the Lord said, I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their task-masters, for I know their sorrows: and I am come down to deliver them out of the hand of the Egyptians; and to

Mat. v. 10—12.

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bring them up out of that land, unto a good land and a large, unto a land, flowing with milk and honey.—And I have also heard the groaning of the children of Israel; and I have remembered my covenant. Wherefore, say unto the children of Israel, I am the Lord, and I will bring you out, from under the burdens of the Egyptians: and I will redeem you with a stretched out arm, and with great judgments. And I will take you to me for a people; and I will be to you a God, and ye shall know that I am the Lord your God.—And Moses said unto the people, fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you; and ye shall

Exod. iii. 7, 8. Exod. vi. 5—7.

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hold your peace. And the Angel of God, which went before the camp of Israel, removed and went behind them: and it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them: but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back, by a strong east wind all that night; and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea, upon dry ground; and the waters were a wall unto them, on their right hand, and on their left.—

Exod. xiv. 13—22.

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Then sang Moses and the children of Israel, this song unto the Lord, and spake saying, the Lord is my strength, and song; and he is become my salvation. Thy right hand, O Lord, is become glorious in power: and in the greatness of thine excellency, thou hast overthrown them that rose up against thee: thou sentest forth thy wrath which consumed them as stubble. Who is like unto thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders. Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength, unto thy holy habitation. Fear and dread shall fall upon them, by the greatness of thine arm; they

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shall be as still as a stone, till thy people pass over, O Lord, till the people pass over which thou hast purchased: thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made, for them to dwell in. The Lord shall reign for ever and ever. For the horse of Pharaoh, went in with his chariots, and with his horsemen into the sea; and the Lord brought again the waters of the sea upon them: but the children of Israel went on dry land, in the midst of the sea.—Then I said unto you, dread not, neither be afraid of them; The Lord your God which goeth before you, he

Exod. xv. 1—19.

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shall fight for you.—For thou art an holy people, unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people: for ye were the fewest of all people. But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen. Know therefore that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy, with them that

Deut. i. 29, 30.

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love him and keep his commandments, to a thousand generations. —Therefore shall ye lay up these my words, in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way; when thou liest down, and when thou risest up.—Blessed shalt thou be, when thou comest in, and blessed shalt thou be, when thou goest out. The Lord shall cause thine enemies that rise up against thee, to be smitten before thy face; they shall come out against thee one way, and flee before thee seven

Deut. vii. 6—9. Deut. xi. 18, 19.

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ways,—Be strong, and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee; fear not, neither be dismayed.—The Lord's portion, is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.—Thy shoes shall be iron and brass: and as thy days, so shall thy strength be.—For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out: but the land whither ye go to possess it, is

Deut. xxviii. 6, 7. Deut. xxxi. 6—8. Deut. xxxii. 9, 10. Deut. xxxiii. 25.

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a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for, the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.—The Lord is my light, and my salvation, whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident. For in the time of trouble, he shall hide me in his pavilion, in the secret of his tabernacle, shall he hide me: he shall set me upon a rock.—When my father and mother forsake me,

Deut. xi. 10—12. Ps. xxvii. 1—5.

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then the Lord will take me up.—I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me.—In thee, O Lord, do I put my trust; let me never be ashamed, deliver me in thy righteousness; for thou art my rock, and my fortress, therefore for thy name's sake, lead me and guide me. I will be glad and rejoice in thy mercy; for thou hast considered my trouble, thou hast known my soul in adversities.—Be of good courage, and he shall strengthen your heart; all ye that hope in the Lord.—The Angel of the Lord, encampeth round about them that fear him; and delivereth them.—Happy art

Ps. xxvii. 10. Ps. xxx. 1. Ps. xxxi. 1-7. Ps. xxxi. 24. Ps xxxiv. 7.

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thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.—There failed not ought of any good thing, which the Lord had spoken unto the house of Israel: all came to pass.—And behold this day, I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof.—If it had not been the Lord, who was on our side;

Deut. xxxiii. 29. Josh. xxi. 45. Josh. xxiii. 14.

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when men rose up against us: then they had swallowed us up quick. Blessed be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the name of the Lord who made heaven and earth.—They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever.—Behold all they that were incensed against thee, shall be ashamed, and confounded, they shall be as nothing: and they that strive with thee, shall perish.

Ps. cxxiv. 2—8. Ps. cxxv. 1, 2.

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Thou shalt seek them, and shall not find them, even them that contended with thee: they that war against thee, shall be as nothing; and as a thing of nought. For I the Lord thy God, will hold thy right hand, saying unto thee, fear not; I will help thee.—I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grass. And forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the op-

Isa. xli. 11–13.

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pressor?—I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men, of whom thou art afraid; for I will surely deliver thee, and thou shalt not fall by the sword, because thou hast put thy trust in me, saith the Lord.—Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: for thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.—If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have

Isa. li. 12, 13. Jer. xxxix. 17, 18. Ps. v. 11, 12.

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chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.—And they departed from the presence of the council rejoicing, that they were counted worthy to suffer shame for his name.—For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Only let your conversation be as it becometh the gospel of Christ. And in

John, xv. 18—21. Acts, v. 41. Rom. i. 16.

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nothing terrified by your adversaries, which is to them an evident token of perdition: but to you of salvation, and that of God: for unto you it is given in the behalf of Christ: not only to believe on him, but also to suffer for his sake.—But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom have I suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by

Phil i. 27—29.

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faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.—Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which I endured, but out of them all, the Lord delivered me. Yea and all that will live godly in Christ Jesus shall suffer persecution.—But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For

Phil. iii. 7—10. 2 Tim. iii. 10—12.

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ye had compassion of me in my bonds, and took joyfully the spoiling of your goods; knowing in yourselves that ye have in heaven a better and an enduring substance: cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him: but we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.—By faith Moses when he was come to years, re-

Heb. x. 32—39.

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fused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God: than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. And others had trial of cruel mockings, and scourgings; yea, moreover of bonds, and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep skins and goat skins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens, and caves of the earth, These all having obtained a good report through

Heb. xi. 21—39.

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faith.—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds. —For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? But if, when ye do well, and suffer for it, ye take

Heb. xii. 1–3.

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it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd, and Bishop of your souls.—But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled: but sanctify the Lord God in your hearts, and be ready always to give an answer to every man, that asketh you a reason of the hope that is in you,

1 Pet. ii. 20—25.

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with meekness and fear.—If ye be reproached for the name of Christ, happy are you; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.—Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. —Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou

1 Pet. iii. 14, 15. 1 Pet. iv. 14—19. 1 John, iii. 13, 14.

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faithful unto death, and I will give thee a crown of life.—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.—I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation: him that overcometh will I make a pillar in the temple of my God, and he shall go no more out.

Rev. ii. 10. Rev. ii. 17. Rev. iii. 8—12.

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CHAP. VII.

EXHORTATIONS, TO CHRISTIAN CHARITY, OBEDIENCE, AND BROTHERLY LOVE.

Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eatheth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded

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in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord. Then why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge

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this, rather that no man put a stumbling block, or an occasion to fall in his brother's way. Let us follow after the things which make for peace, and things wherewith one may edify another.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man

Rom. xiv. 1—19. 1 Cor. x. 31.

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that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith: or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth with diligence; he that sheweth mercy, with cheerful-

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ness. Let love be without dissi
mulation. Abhor that which i
evil; cleave to that which is good
Be kindly affectioned one to anothe
with brotherly love; in honou
prefering one another: not sloth
ful in business; fervent in spirit
serving the Lord; rejoicing i
hope; patient in tribulation; con
tinuing instant in prayer; distri
buting to the necessity of saints
given to hospitality. Rejoice wit
them that do rejoice, and weep wit
them that weep. Be of the sam
mind one toward another. Min
not high things, but condescend t
men of low estate. Be not wise i
your own conceits. Recompenc
to no man evil for evil. Provid
things honest in the sight of a
men. If it be possible, as muc

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as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Submitting yourselves one to another in the fear of God.—Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.—And let us not be weary in well doing: for in due season we shall reap, if we faint not.—Be ye therefore followers of

Rom. xii. Eph. v. 21. Phil. ii. 3. Gal. iv. 9.

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God, as dear children; and walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.—If any man serve me, let him follow me, and where I am: there shall also my servant be: if any man serve me, him will my Father honour.—He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father: and I will love him and will manifest myself to him.—Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.—That ye might

Eph. v. 1, 2. John xii. 26. John xiv. 21. Phil. iv. 9.

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walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.—As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another: if any man have a quar-

Col. i. 10. Col. ii. 6, 8.

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rel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness: and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful; and whatsoever ye do in word or deed, do all in the name of the Lord Jesus: knowing that of the Lord, ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Walk in wisdom toward them that are without, redeeming the time: let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.—As ye know how we exhorted, and comforted, and charg-

Col. iii. 12—24. Col. iv. 2—6.

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ed every one of you, as a father doth his children: that ye would walk worthy of God, who hath called you unto his kingdom and glory.—And the Lord make you to increase, and abound in love one toward another, and toward all men, even as we do toward you. To the end he may stablish your hearts unblameable, in holiness before God, even our Father at the coming of our Lord Jesus Christ with all his saints.—Furthermore then, we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk and to please God, so ye would abound more and more. for ye know what commandments we gave you by the Lord Jesus.

1 Thes. ii. 11, 12. 1 Thes. iii. 12, 13.

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For this is the will of God, even your sanctification.—For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.—Therefore let us not sleep as do others, but let us watch and be sober: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ: wherefore comfort yourselves together, and edify one another. Abstain from all appearance of evil: and the very God of peace sanctify you wholly, and I pray God, your whole spirit, and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ.—In all things showing thyself a pattern of good works: in doctrine shewing

1 Thes. iv. 1—3. Mat. xii. 50. 1 Thes. v. 6—23.

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uncorruptness, gravity, sincerity; sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Stand fast in one spirit, with one mind striving together for the faith of the gospel.—For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every

Titus, ii. 7—14. Phil. i. 27.

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ry one of you do shew the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience, inherit the promises.—Let us hold fast the profession of our faith without wavering: for he is faithful that promised. And let us consider one another to provoke unto love and to good works.—In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.—And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance pati-

Heb. vi. 10—12. Heb. x. 23, 24. Eccle. xi. 6

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ance; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity: for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.—Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Let

2 Pet. i. 5—11.

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your conversation be without covetousness, and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee: so that we may boldly say, the Lord is my helper, and I will not fear what men shall do unto me. Let us go forth therefore unto him without the camp, bearing his reproach: for here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name. To do good, and to communicate forget not, for with such sacrifices God is well pleased.—Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;

Heb. xiii. 3—16.

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that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people: but are now the people of God. For so is the will of God, that with well-doing, ye might put to silence the ignorance of foolish men.—And this is his commandment that we should believe on the name of his son Jesus Christ, and love one another, as he gave us commandment.—Seeing ye have purified your souls, in obeying the truth through the spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently.—By this shall all men know that ye are my disci-

1 Pet. ii. 9—15. 1 John iii. 23. 1 Pet. i. 22, John xiii. 35.

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ples; if ye have love one to another. —Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.—Behold how good and pleasant it is for brethren

Mat. xviii. 15—22. Gal. vi. 1, 2.

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to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—Beloved, let us love one another, for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. Beloved, if God so loved us; we ought also to love one another.—Finally, be ye all of one mind, having compassion one of another; love as brethren, be

Ps. cxxxiii. 1 John, iv. 7—11.
1 Pet. iii. 8.

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pitiful, be courteous.—And
loved brethren, be ye stedfas
moveable, always abounding
work of the Lord, forasmuc
know that your labour is
vain in the Lord.

1 Cor. xv. 58.

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CHAP. VIII.

INCITEMENTS TO OFFER PRAISES UNTO THE LORD JEHOVAH.

O Come let us worship and bow down: let us kneel before the Lord our maker: for he is our God; and we are the people of his pasture, and the sheep of his hand.—Rejoice in the Lord, O ye righteous: for praise is comely for the upright.—Bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.—O Lord, our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens. When I con-

Ps. xcv. 6, 7. Ps. xxxiii. 1. Neh. ix. 5.

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sider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man, that thou art mindful of him? And the son of man, that thou visitest him?—The heavens declare the glory of God: and the firmament sheweth his handy work.—Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds: thy righteousness is like the great mountains; thy judgments are a great deep; O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings: for with thee is the fountain of life: in thy light shall we

Ps. viii. 1—4. Ps. xix. 1.

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see light.—Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. We have thought of thy loving-kindness, O God: according to thy name, O God; so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad.—As for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.—Offer unto God thanksgiving, and pay thy vows unto the Most High.—Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.—Unto thee

Ps. xxxvi. 5—9. Ps. xlviii. 1—11. Ps. v. 7. Ps. i. 14. Ps. xxvi. 8.

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O Lord, do I lift up my soul. O my God, I trust in thee: good and upright is the Lord: therefore will he teach sinners in the way.—Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee. Blessed be the Lord; for he hath shewed me his marvellous kindness.—Thou hast been a shelter for me, and a strong tower from the enemy: I will trust in the covert of thy wings.—Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God. Thou crownest the year with thy goodness; and thy paths drop fat-

Ps. xxv. 1—8. Ps. xxxi. 19—21. Ps. lxi. 3, 4.

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ness.—Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also; that the Lord God might dwell among them. Blessed be the Lord who daily loads us with benefits.—Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wonderous works declare.—Thou art the God that doest wonders: thou hast declared thy strength among the people; thou leddest thy people like a flock by the hand of Moses and Aaron.—How amiable are thy tabernacles O Lord of hosts! A day in thy courts is better than a thousand; I

Ps. lxv. 8—11. Ps. lxviii. 18, 19. Ps. lxxv. 1. Ps. lxxvii. 14—20.

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had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.—I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore: for great is thy mercy toward me; and thou hast delivered me from the lowest hell.—Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong Lord like unto thee? Or to thy faithfulness round about thee. The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.—It is a good thing to give

Ps. lxxxiv. 1—10. Ps. lxxxvi. 12, 13.
Ps. lxxxix. 6—11.

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thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy loving-kindness in the morning, and thy faithfulness every night.—Bless the Lord, O my soul; and all that is within me, bless his holy name: bless the Lord, O my soul: and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.—O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.—O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth

Ps. xcii. 1. Ps. ciii. 1—4. Ps. civ. 24.

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great wonders: that by wis
made the heavens; that stret
out the earth above the wat
that made great lights, the su
rule by day; the moon and sta
rule by night: for his mercy
dureth for ever. Who giveth
to all flesh; for his mercy en
eth for ever. O give thanks
the God of heaven; for his m
endureth for ever.—Let every t
that hath breath praise the Lor
There is none holy as the Lo
for there is none beside thee:
ther is there any rock like our G
—How precious also are
thoughts unto me O God! H
great is the sum of them! I
should count them, they are m
in number than the sand; whe

Ps. cxxxvi. 3—26. Ps. cl. 6. 1 Sam. ii.

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awake I am still with thee.—Blessed be thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.—Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.—O Lord I will praise thee: though thou wast angry with me, thine anger is

Ps. cxxxix. 17, 18. 1 Chron. xxix. 10—13. Isa. xxxviii. 17.

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turned away, and thou comfortest me,—For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation.—Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee.

Isa. xii. 1. Isa. xxv. 4---9. Rev. xv. 3, 4.

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CHAP. IX.

PROMISES TO THOSE UNDER DISCOURAGEMENT, PRINCIPALLY THROUGH AFFLICTION OF THE BODY.

ALTHOUGH affliction cometh not forth of the dust, neither doth trouble spring out of the ground: yet man is born unto trouble, as the sparks fly upward.—Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.—The Lord trieth the righteous.—I waited pa-

Job, v. 6, 7. Job, v. 17—19. Ps. xi. 5.

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tiently for the Lord, and he inclined unto me, and heard my cry. —He heareth the cry of the afflicted.—The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.—Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Unless thy law had been my delight, I should then have perished in mine affliction. Thou art my hiding place and my shield;

Ps. xl. 1. Job, xxxiv. 28. Ps. xli. 3.

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I hope in thy word. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.—Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men.—In all their affliction he was afflicted, and the angel of his presence saved them.—My son despise not thou the chastening of the Lord; nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without

Ps. cxix. 71—116. Lam. iii. 32, 33. Isa. lxiii. 9

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chastisement, whereof all are partakers, then ye are not true born sons. Furthermore, we have had fathers of our own flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live. For they verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.—Knowing that he which raised up the Lord

Heb. xii. 5—12.

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Jesus, shall raise up us also by Jesus, and shall present us with you. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal: but the things which are not seen are eternal.—For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.—For my names' sake will I defer mine anger, and for my praise will I refrain for

2 Cor. iv. 14—18. 2 Cor. v. 2.

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thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.—This is my comfort in my affliction, for thy word hath quickened me.—I know that the Lord will maintain the cause of the afflicted.—For he hath not despised, nor abhored the affliction of the afflicted, neither hath he hid his face from him, but when he cried unto him, he heard.—Who forgiveth all thine iniquities: who healeth all thy diseases. He hath not dealt with us after our sins, nor rewarded us according to our iniquities.—For she said within herself, if I may but touch the hem of his garment, I shall be whole:

Isa. xlviii. 9, 10. Ps. cxix. 50. Ps. cxl. 12. Ps. xxii. 24. Ps. ciii. 3—10.

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Jesus said, daughter, be of good comfort, thy faith hath made thee whole.—And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt thou canst make me clean: and Jesus moved with compassion, put forth his hand and touched him, and saith unto him, I will, be thou clean: and as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.—Jesus said unto him, if thou canst believe: all things are possible to him that believeth.

Mat. ix. 21, 22. Mark, i. 40—42. Mark, ix. 23.

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CHAP. X.

THE CERTAINTY OF DEATH; THE SAINT'S TRIUMPH AND *HIS* SUPPORT IN DEATH.

MAN that is born of a woman, is of few days, and full of trouble: he cometh forth like a flower: and is cut down, he fleeth also as a shadow, and continueth not.—All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it.—In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. We spend our years as a tale that is told. The days of our

Job, xiv. 1, 2. Isa. xl. 6, 7.

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years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.—Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.—Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.—The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that goeth down

Ps. xc. 6—10. Job xiv. 10. 12. James iv. 14.

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to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.—When a few years are come, than I shall go the way whence I shall not return.—My breath is corrupt, my days are past, my purposes are broken off, even the thoughts of my heart. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.—What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?—The dust shall return to the earth as it was, and the spirit shall return unto God who gave it.—Man is like to vanity; his days are as a sha-

Job, vii. 8—10. Job, xvi. 22. Job, xvii. 1—14. Ps. lxxxix. 48. Eccle. xii. 7

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dew that passeth away.—Behold, thou hast made my days as an handbreath; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. And now Lord what wait I for? My hope is in thee.—I know that thou wilt bring me to death; and to the house appointed for all living.—As it is appointed unto men once to die, but after this the judgment.—But the righteous hath hope in his death.—I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness,

Ps. cxliv. 4. Ps. xxxix. 5—7. Job, xxx. 23. Heb. ix. 27. Prov. xiv. 32.

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which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. —Precious in the sight of the Lord, is the death of his saints.—God will redeem my soul from the power of the grave, for he shall receive me.—For we know that if our earthly house of this tabernacle were dissolved, we have a building of God; an house not made with hands, eternal in the heavens.—Yea, though I walk through the valley of the shadow of death: I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me.—For I know that my Redeemer liveth, and that he shall

2 Tim. iv. 6—8. Ps. cxvi. 15. Ps. xlix. 15.
2 Cor. v. 1. Ps. xxiii. 4.

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stand at the latter day upon the earth. And though after my skin worms destroy this body: yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—In my Father's house are many mansions: if it were not so, I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. —In thy presence is fulness of joy;

Job, xix. 25—27. John, xiv. 2, 3. 1 Thes. iv. 14.

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at thy right hand there are pleasures for evermore.—Whom have I in heaven but thee? And there is none upon earth, that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart: and my portion for ever. —And I heard a voice from heaven saying unto me, write, blessed are the dead, which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—When Christ who is our life shall appear, then shall ye also appear with him in glory.—Then shall the righteous shine forth as the sun in the kingdom of their Father.—When he shall come to

Ps. xvi. 11. Ps. lxxiii. 25, 26. Rev. xiv. 13. Col. iii. 4. Mat. xiii. 43.

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be glorified in his saints, and to be admired in all them that believe.—There the wicked cease from troubling: and there the weary be at rest.—O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.—Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne, shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of them,

2 Thes. i. 10. Job, iii. 17.
1 Cor. xv. 55—57.

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shall feed them, and shall lead them unto fountains of living water: and God shall wipe away all tears from their eyes.—And they shall reign for ever and ever.

Rev. vii. 15—17. Rev. xxii. 5.

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CONCLUSION.

SEEING that there are so many great and precious promises left upon sacred record, for the encouragement of the true Christian Traveller, let us not be unmindful of the importance of "adorning the "doctrine of God our Saviour in "all things," by a faithful dedication of heart to WHATEVER we are conscious is the Lord's will concerning us. And though in maintaining the Christian warfare, we are compassed about with many and various trials; yet, may we be stimulated to go forth in the midst of a perverse generation, steadily avowing our allegiance to Christ,

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regardless either of the frowns or smiles of the world; but rather be glad that we are of the number of those, who are counted worthy to suffer shame for his name; and take encouragement to go on our way, rejoicing under the consoling hope of obtaining through Him, the victory over our spiritual and outward enemies, and ultimately of receiving the crown of life. And let us also remember that we cannot give a greater proof of our union with Christ, than by OBEDIENCE to his commands, and shewing love one towards another. "Without "thus following him we bear but "a very imperfect testimony to the "superior excellence of the gospel "dispensation, we give its enemies "an opportunity to defame it, and

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"prove ourselves to be like the fool-
"ish builder upon the sandy foun-
"dation, to whom our blessed Re-
"deemer compared those who
"heard his sayings, but did them
"not. Nevertheless, the truth of
"Christianity does not depend up-
"on the conduct of its professors;
"for however inconsistent this may
"be, yet, the excellency of the
"Christian faith, and the purity of
"its precepts, will ever bear a
"strong and unequivocal testimony
"against the conduct of those who
"hold the truth in unrighteous-
"ness."

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